19: Kharuzin -- 49-50 E-4 (no date) 1898 Yakut-1-2
116, 594, 597, 847

The authority of the father over the persons of his young children is a natural consequence of the patriarchal structure of the Yakut family. The father has the right to abandon a newly born child or to give it to another person. Formerly [50] writes Mr. Pripuzov, the parents, if poor, used to suspend newly born children in their swaddling clothes from trees. Even at the present time, one encounters cases of the sale of children by parents for money: parents give up for money children of the female sex to the person who wishes to adopt a little girl. The price of the latter fluctuates, according to the age, from 20 to 25 rubles. At the present time, such a sale of a daughter is certified with a written document. (1)

1. Mr. Pripuzov quotes an interesting copy of such a document: "February 15, 1891. I, the undersigned, native of the Western-kangalk ulus of the Odunitsk nasleg, Innokenti Vasilev Makhatyrev, give this letter to the native of the same ulus of the Zhersky nasleg, Yegor Bobposov, thereby giving you for permanent adoption my own daughter Anastasya, twelve years old; this with the concurrence of my legal wife, Darya Vasilyeva. You obligate yourself to give her (the daughter) your own name, to rule her as your own daughter, to give her in marriage and, in case of death to bury her according to Christian rites. I received for her, according to our

agreement 20 rubles and I sign my name to indicate that I have no other demands to make, Innokenty Vasilev. Because of Innokenti Vasilev's illiteracy and because of a personal request, this document is signed by Ivan Mikhalev. I, bailiff Grigory Dichkovsky, attest the authenticity of this document." This document clearly demonstrates the rights of parents over daughter and their solicitude as regards her life in her new family. Laying it to the charge of the adopters to marry her off or to cover the expenses of burial in case of death is fully in accord with the ancient law of the Yakuts to dispose of their daughters as they please.

24: Wrangell--166-167 G-3 (1820-23) 1842 Yakut -1-2
116, 161, 177, 233, 756, 847

"The Jakuti who live on the banks of the Kolyma are not the original inhabitants of the country; their predecessors were the Omoki, the Schelagi, the Tungusi, and the Jukahiri. The Omoki, who were settled fishermen, and the Schelagi, who were a nomad people having reindeer, have so wholly disappeared, partly from wars with intruders, and partly from devastating sickness, that their names are now scarcely remembered. The Jukahiri, also, who were once a numerous nomade race, have greatly diminished. Most of them, having lost their reindeer by disease, now live poorly as fishermen along the banks of different rivers; while a few, who have preserved their reindeer, have withdrawn with them into the tundras near the sea. The Jakuti alone have not only kept up their numbers, but have advanced very considerably in population, and [167] in the cultivation of the soil. To them belongs the merit of having introduced the rearing of cattle and horses, and other branches of rural industry, into a region where the soil, and still more the climate, appeared to forbid all such attempts, and thus securing not merely a subsistence, but some degree of comfort. They may be said to have rendered these inhospitable steppes accessible to the intrepid descendants of Jermak, who have brought with them Christianity, and rescued an ignorant and superstitious people from the delusions of Schamanism and its barbarous customs. (1)

1. It was a frequent practice to expose new-born female children in baskets, suspended from the branches of trees. Sometimes it

happened that, before the infants perished from cold and hunger, they were found and adopted by strangers; and old women are still to be met with in families of which they became members in this way.

The Jakuti are now all baptized. A priest from Sredne Kolymsk visits these settlements every year. An ecclesiastic named Slezzow, who resided here twenty years ago, manifested great courage and zeal in abolishing Schamanism. Wherever he found any idols or heathen altars, he caused them to be destroyed by fire or thrown into the water, and none such are now to be met with. There are still, however, as I have noticed in a former chapter, schamans, who continue to have a few adherents, and are generally consulted, and even by Russians, in regard to finding a stray beast or discovering stolen property."